itself, that matter being the only substance, and all other differences of things nothing but accidents, generable and corruptible, no living understanding being can be essentially incorruptible. The Stoical God incorruptible, only by accident—10. TKcir sixth ratiocination from a complication of Atomicism; that the first principle of all things whatsoever in the universe is Atoms, or corpuscula devoid of all qualities, and consequently of sense and understanding (whicb spring[1] up afterwards from a certain composition of them), and therefore mind or Deity was not the first original of all.—11. In the seventh place they disprove the world's animation, or its being"governed by a living,, understanding, miimalish nature, presiding over tke whole; because sense and understanding are a peculiar appendix to flesh, blood, and brains, and reason is no where to be found but in human form.—12. The eighth Atheistic ground, that God being[1], taken by all for a most happy, eternal, and immortal animal (or living being), there can be no such thing, because all living beings are concretions of atoms, that were at first generated, and are liable *to* death and corruption by the dissolution of their compage^ And that life is no simple primitive nature, but an accidental modification of compounded bodies, which, upon the disunion of their parts, ya-, nisheth into nothing.—13. The ninth pretended Atheistic demonstration, that by God is meant a first cause or mover, whiefe was not before moved by«any thing else without it; but nothing can move-it self, and therefore there can be no unmoved mover, nor any first m the order of causes, that is, a God.—14. Their further proof of thi» principle, that nothing can move itself, with an Atheistic corollary from thence, that no thinking being could be a first cause, no. cogitation arising of itself without a cause; which may be reckoned a-tenth argument.—15. Another mystery of Atheism, that all knowledge and mental conception is tlje information of the thwigs them» selves known, existing without the knower, and a passion from them; and, therefore, the world must needs be before any know^ ledge or conception of it, and no knowledge or conception before the world, as its cause.—16. The twelfth argumentation, that thing* could not be made by a God, because they are *BO* faulty and ill made, that they were not contrived for the good of man; and that the deluge of evils, that overflows all, shews that they did not proceed from any Deity.—17. The thirteenth instance of the Atheists agaiust a Deity, from the defect of Providence, that, in human affairs, all is Tolm and Bohu, chaos and confusion.—18. The fourteenth Atheistic ground, that it is not possible for any one being to anunad-